

MISCELLANEOUS
LETTERS,

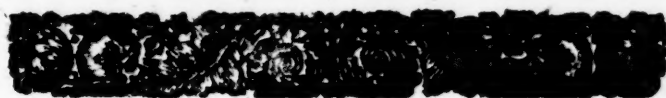
Giving an Account of the

WORKS
OF THE
LEARNED,

Both at Home and Abroad.

To be Published Monthly.

For the Month of NOVEMBER, 1695.



L O N D O N ;

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Where may be had Compleat Sets, or single ones to this time.

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R. P. D. A. H. C. M. P. T. D. *Ver Theologicum,*
Dicta quædam D. Apostoli Pauli in Epist. ad Rom.
à ver. 17. cap. viii. ad cap. xi. explicans, in 4^o.
 Ratisbone, 1694.

S I R,

TIS not without Reason that St. *Peter* tells us, that in St. *Paul's* Epistles there are some things very hard to be understood; for whosoever will peruse them with Attention, will meet with such Expressions as are able to puzzle any Man's Understanding. The Author of this Book laboured in his younger days under the same Difficulties; but having for a long time meditated upon those difficult Passages, he thinks to have found a satisfactory Explanation of the same, which from a noble Motive he presents to the World, hoping his Labour will be useful to others. He does not presume however to have so clearly explained those Texts, as that there remains no Difficulty at all, and especially to such as are inclin'd to pry too narrowly into things; but he hopes he has enlightned the same to the Satisfaction of those, who slighting idle Disputes, are contented, as is himself, with the true meaning of the Holy Scriptures, being withal perswaded that no body can charge him with having derogated from the antient Orthodoxy, which he has always had before his Eyes as his North-star.

Out of the several Texts our Author has explain'd, I'll choose one as a Specimen of the others, viz. the 26th Verse of the xiv

E e e c

Chapter

Chapter of the Epistle to the *Romans*, wherein St. *Paul* speaks of a future Conversion of the Jews; and thereupon he inquires whether the Conversion spoken of in the Text, is to be great and numerous. He begins with rejecting the Fables of the *Chiliasm* and *Jews* concerning the happy Temporal Reign of the *Messias*, or the Restoration of the Law of *Moses*; and then answers Affirmatively, that the Conversion of the Jews will be great and numerous, tho this must not be understood of the Conversion of every individual Man. This Opinion he grounds upon some Arguments taken from the Text it self: 1. St. *Paul* calls the Matter he is discoursing of *μυστήριον*, that is to say, according to St. *Chrysostom's* Explanation, το ἀγνόημενον ἢ ἀπρόβλεπτον ἢ πολὺ μὲν θαῦμα πολὺ δὲ τὸ παραδεχόν ἐχόν, which likely he would not have done had he spoken of that successive and slow Conversion of the Jews mentioned in the ixth Chapter of the same Epistle, ver. 27, 29. and in the xith, v. 6. whereas 'tis plain from his very words, that he teaches the Romans a new thing, & λέγω ὑμῶς ἀγνοεῖν. 2. If we consider the Connexion of this Verse with the foregoing, it will appear still more plainly, that St. *Paul* speaks of the Conversion of a great Multitude, and not of some few Men. 3. Who-soever will examine with Attention the 30th and 31st Verses, wherein St. *Paul* compares the Jews with the Gentiles, will find that the Apostle has a mind to convince the Gentiles, that as they were become the Church of God, tho they were before Unbelievers, so likewise the Jews would be converted tho they were then Enemies of the Church.

Now if a Man will understand these Texts, as if the Apostle should only mean the Mercy of God towards some few private Men, it must needs follow, either that the Gentiles were never converted, which is contrary to what we read in the Old Testament, or that few of them did obtain Mercy; and both of these Propositions are false: therefore our Author concludes, that such as was the Conversion of the Gentiles in our Saviour's time, such will be the Conversion of the Jews in the time God has appointed for it, *nempe non una aut altera ove, sed toto agmine in viam reducto.*

He answers all the Objections that may be made against his Opinion, and especially those taken from the Expressions of our Saviour and his Apostles, who call the Church a little Flock; and thereupon he says that those Expressions are and may prove always true,

true, notwithstanding his Hypothesis; for vicious and dissolute Men, Atheists and Hereticks will always be more numerous than the Faithful, and especially in the latter days, according to Jesus Christ's Prophecy; and therefore the Church will be then as much a *μικρὸν ποταμὸν* as it was at the first coming of our Saviour. This is enough to give you an Idea of this Book, which may prove very useful for the better understanding some dark Passages of the Scriptures.

Al-corances, seu Lex Ishamitica Muhamedis, Filii Abdaltæ, Pseudo-prophetae, ad optimorum codicum fidem, edita ex Musæo Abrahami Hinckelmanni D. in 4^o. Hamburg 1694.

OF all the Eastern Languages none, I believe, next to the Hebrew, is so necessary to be known as the Arabick; for the Books written in that Language contain more Learning than all others, and besides, it is a great help to understand the Old Testament: therefore several great Men have obliged the World with many Arabick Books, with their Versions and Commentaries upon them. We have several Translations of the *Alcoran*, but none before Dr. *Hinckelman*, has, for ought I know, undertaken to publish the Original it self. I shall not presume to give an account of the Doctrine of *Mahomet* contained in this Book, I own it is above me; but besides, it would be in vain to look for Order where there is none: therefore I'll content my self with some Observations taken out of the Preface of the learned Publisher of this Work.

He tells us first of all, that likely some will say, that the Arabick and the *Alcoran* being both of little use, he could have better imploy'd his time; but he also tells us, that a Christian ought to contribute as much as he can to the Salvation of the Infidels, and that the best way to overthrow Mahometism is to expose to the Eyes of its own Sectators the Contradictions, Absurdities and foolish Fancies of the *Alcoran*, and that it needs no other Confutation. He comes now to speak of the Authors of the said Book,

and sheweth that it is not the work of *Mahomet* alone, but that the greatest part was written by *Sergius* a Nestorian, called by the Arabians *Bahira*. They have stolen several things from the New Testament, and more from the Writings of the Jews; and they made a particular use of a Book which was then spread abroad under this Title, according to our Author's Translation, *Miracula & res geste Domini nostri & servatoris Jesu Christi Filii Dei vivi, vulgo Evangelium Infantie dicta*, and was look'd upon as written by *St. Peter*. To shew the Spuriousness of it, it is enough to observe, that it makes many Persons contemporary with Christ, tho some were dead before his coming into the World, and the others were born some time after his Death. 2. The Writer of that Book styles the Virgin Mary, *Dominam nostram Mariam*, which Title is no where given her in the Scriptures. And, 3. He tells us, that few Hours after our Saviour was born, he told his Mother, *Ego sum Jesus, ille filius Dei, qui natus est prout tibi annuntiavit Angelus Gabriel, & Pater meus misit me in salutem mundi, &c.*

Mahomet being dead, *Abu Beer* and *Othman* collected the scatter'd Writings of their Prophet, and put them into the Order they are now. Our Author tells us that the Stile is noble and fine, and that generally speaking, the Expressions are easy, but that they have appeared very difficult to the Interpreters thereof for want of a perfect Knowledg of that Language, and of some Customs used in the time of *Mahomet*, which are no where to be found but in the Arabick Books. He wonders that few Men apply themselves to the study of that Language, since it is very necessary to understand the Old Testament, and because of the excellent Books that are written in that Tongue: For the Arabians have had amongst them a great many famous Poets, Orators, Historians, Geographers, Physicians and Mathematicians. The Arabick is also necessary for the better understanding the other Eastern Languages; nay, we find in it the true Etymology of abundance of words used in the West, as our Author makes it plain in his Preface. He praises most particularly a great Glossary *Arabick* and *Persian* that he has by him, written by *Muhamed Ibn-Abdil-Chatek Ibn Apphalla*, from which he says he may extract an incredible number of unknown words.

Dr. Hinckelman has not thought fit to give us the Translation of the *Alcoran*, not so much because of the Difficulty of the thing,

thing, but to preserve the Arabian Language, lest it should have the same fate as the Greek, which was slighted as soon as the Greek Authors were published with Latin Versions and others. Our Author will much oblige all true Lovers of Learning in publishing his Glossary, and also all other Arabick Manuscripts which he has by him, for doubtless they contain many things unknown, which will much improve Philology.

Reflections on the ordinary Imperfections of Men, and on their good Qualifications. Paris 1695. the second Edition.

OF all Creatures Men are certainly the most difficult to be ruled, and this Difficulty proceeds from the Vanity and Pride of Men, which is such, that they won't suffer themselves to be ruled; and from the violent Love they have for the World and for its Pleasures, which hinders them from hearkning to the reasonable Advices of their Friends, being always afraid that they will oblige them to change their manner of Life. From hence it follows, that to bring a Man to his Duty, we must carefully avoid offending his Liberty, and endeavour only to convince him of his Errors, and of the Necessity he lies under of mending the course of his Life; but this must be done with so much Discretion that he may not discover what is our Design. To succeed in this Undertaking, and make him sensible of his own Imperfections, we must make a lively Description of the same, but as inherent in others, and at the same time commend the Vertues opposed to them: In short, we must set before his Eyes a fine Looking-glass without going any further, lest he should perceive that we do so on purpose, that he should know himself therein. This Book is very fit to bring back the most unruly to a reasonable Temper, if they will read it with the least Attention, because it contains but Reflections on the common Imperfections and Vertues of Men, which every one may apply to himself as he thinks fit; and tho perhaps a Man will not immediately after the reading of this Book be sensible of the Profit

Profit he has made thereby, 'tis very like that he will perceive it some time after.

The first Vice mentioned by our Author, is *Envy*, which, says he, is a Mark of the Weakness of the Mind, and of the Baseness of the Heart: However, it is frequently the Vice of the greatest Men, who extenuate as much as they can the great Actions performed by other Men, who aim as well as they at the same kind of Honour and Glory; like in this case to two beautiful Women, whereof each pretends to be the handsomer, and observes in her Rival some Imperfections never taken notice of by such as are unconcern'd in their Pretensions. Envy produces such strange Effects, that Noblemen sometimes envy the Condition of a Citizen.

A Friend of our Author's maintained, that Envy is necessary to Society; for, says he, without Envy we should live in too great a Tranquillity, and the course of our Life would be too even and uniform; and as Mustard and Pepper make Meat relishing, so Envy adds Life to our Actions. But in all likelihood that Gentleman meant by Envy what we call Emulation, for Envy in it self has nothing but what is odious, it robs Men of their Honour and Reputation in the Society, and in their Retreat of the Tranquillity of their Minds.

To avoid that Vice we must consider these two things: First, That we are very unjust to our selves and to others: And, secondly, That every body loves himself more than he ought, and does not love and esteem others as much as he should. After all, it is but just that we suffer our Neighbour quietly to enjoy his Talents, as he suffers us to enjoy our own. Our Felicity does not depend on the Happiness of others but of our selves; and to be content with what we are is enough to be happy.

The second Imperfection very common amongst Men, is a sottish Imitation of other Peoples Manners; for nothing is more ridiculous, than to see a Citizen imitating a Courtier, or a Courtier a Citizen; their different Birth, Education and Employment make such a difference between them, that it ought to appear on all occasions. A Man must not pretend to whatever Men of his Profession and Quality do, our Talents and Genius are different, and therefore every body ought to know himself, lest he should undertake something above his Capacity, and thereby make himself ridiculous.

Some

Some others propose to themselves for Model Men of a general Reputation and Merit, but they mistake what makes their Merit, and so it happens that they take the Shadow for the Body; and tho they follow the Steps of these Men, they never overtake them. 'Tis already a Vertue to imitate a Man of Probity; or at least we begin to know our selves, and give Proofs that we may be vertuous, when we shew so much Eagerness to follow the Examples of vertuous Men; and happy is he who comes to such a Perfection in this case as *Philo* the Jew: 'Tis said of him and of *Plato*, that it was difficult to determine, whether *Philo* has imitated *Plato*, or *Plato* himself *Philo*.

Our Author speaks of Religion in the third Chapter, as a Roman Catholick uses to do, that is to say, without making much use of his Reason; and treats in the fourth of that important Science which teacheth a Man how to behave himself in the World. He lays down for a Maxim, that it is not necessary to go to Court to learn that Science, as is commonly said; it is enough to be prudent and wise, to remember what we are, what place we are in, and who are those we are to converse withal: That is to say, it is sufficient to make a good use of our Education, and choose for our Company Men of Honour and Probity. The chief Maxims of that Science are, to be always of the same temper, always wise, discrete and obliging, to avoid Frowning, Morosity, and other Uncivilities; to be always complaisant, and ready to submit to our Friends Advice, to defend our Opinions with Moderation, to be civil to every body; and in short, to act with so much Prudence and Circumspection, as to oblige and satisfy all such who converse with us. If Men would apply themselves to this Science, with as much Attention and Care as they do to *Algebra*, they would find it much easier. This is but a Commentary of this Primitive Rule, to use others as we desire to be used by them.

The fifth Chapter concerns the Sycophants, those Plagues of Society, whose aim it seems, is to set the World together by the Ears: and our Author observeth thereupon, that a Report is prejudicial to him whom it is made to, to him it is made of, and to him who makes it; and so an indiscrete word wounds three Persons at once. Doubtless a Report is disadvantageous to the Person it is made of, and causes to him whom it is made to Sorrow and Vexation, whercof the Consequences are sometimes fatal; and
lastly,

lastly, the *Tell-tale*, if discovered, must expect the Revenge of him whom he has accused, or if not, he cannot but be vexed to have disturbed the Tranquillity of his Friend, and given occasion to Hatred and Quarrels, unless he has bid farewell to all sense of Vertue and Honesty.

In the sixth Chapter the Author treats of *Wit*, and observeth in the first place, that Men who are so apt to pick a Quarrel with Providence for the unequal Division of Temporal Estates, never complain of the Division of Wit; every one thinks to have at least as great a share as any of his Neighbours. Some Men set up for Wits without any other ground, but only for having luckily, or rather by chance, made a Copy of Verses, a Song, or an Elegy, which has met with a favourable Reception from the Publick; others for having made an easy Translation, and some others upon no visible grounds, but for some secret Reasons known to themselves alone. This is not enough to entitle a Man to Wit, he must besides Learning, have Judgment and Solidity, and these Qualifications do not often meet together. In short, there is as much difference between a Man who really deserveth to be stiled a Man of Wit, and a *titular* one, as there is between an Earl's Son and the Son of a Country Gentleman, who both call themselves Esquires: The first is really such by Birth, whereas the other has no other Title to produce than the Books of the Collectors of the *Poll-Money*.

He sheweth in another Reflection, that those *Wits* are guilty, generally speaking, of a greater number of Blunders, than other Men that are not so brisk and lively: They are, says he, like those Horses that run a full Gallop, (but let no body take Offence at the Comparison) who stumble oftner in a day than other Horses that only pace would do in a Month.

There are some Men who have great Parts, but want that *Politeness* that makes ones Company so agreeable; they are like rough Diamonds, which want nothing but to be polished and set off: whereas Men who are polite, without Parts and Solidity, are like those false Stones that adorn Stage-Players.

A Man must apply himself to know his own Genius, and to what it may be proper; for there is as much difference in Wits as in Faces, and all have not the same Talents.

The seventh Chapter concerns Authors, and therein we are told that the writing of a Book is much like the building of a House, which requires all sorts of Materials. To write well a Man must be Learned, Judicious, Eloquent; and above all, he must give a noble *Turn* to his Thoughts and Expressions; he must avoid Extreams, words out of the common use, and intipid *Puns*: and in short, the Beauty of their Works must be natural, which consist in a just Proportion. However, as there are some Beauties whose regular Features do not charm so much as some others that want that exact Regularity, but have instead of it a certain free and lively *Air*; it happens also sometimes that Books written exactly according to all Rules of Art, are not so kindly received as some others, which are not so regular, but whereof the Stile, Expressions and Turn are easy, gentle and natural.

In the eighth Chapter our Author speaks to Criticks, and observes in the first place, that it is a dangerous thing for a Man to use himself to find Faults in every Page of a Book; such a Person was not born for Society, and ought to retire into a Wilderness; and besides, a Man contracts by that Habit and Custom a Disease which disables him from relishing the best things. As to Satyrists, it cannot be said that their Parts make them such, 'tis rather their ill Temper and Vanity; and after all, Satyr is only the Part of self-conceited, uncivil, and half-witted Men: If it deserveth to be tolerated, 'tis when it offends no body in particular, and exposes the Vices of the Age, without exposing the Persons.

The ninth and tenth Chapters contain several Reflections on Vertuous and Religious Men. True Devotion consists in natural and reasonable Duties, and admits of no Singularities whereby a Man pretends to distinguish himself. A sober and vertuous Life is the most infallible sign of ones Piety. We must avoid doing any thing that is extraordinary in it self, but we must endeavour to perform extraordinary well what we are doing. There is a great difference between a Man of Probity and a *Devout* Man: the first has a real Love for Vertue, and continually aims at its Possession, and to obtain it does in secret all the Good he can; whereas the other contents himself with the bare appearance of Vertue, and is very well satisfied if he can perswade Men that he is vertuous. An honest Man is of an even Temper, and always shews himself civil and obliging to all the World; but a Bigot is sometime merry,

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and

and sometimes morose, taking Offence at the least thing, and sparing no body. In a word, an honest and religious Man does every thing to please God, but a *Bigot* designs only to please the World.

Detraction and Calumny are the subject Matter of the eleventh Chapter. Slanderers or Backbiters, says he, are at best but Men-Traitors and Murderers; and there is doubtless more Baseness in detracting from a Man than in giving him ill words in his Presence: For Detraction is always levell'd against one that's absent, who has no body to answer for him, whereas a Man who gives another ill words to his Face, sheweth that he is not afraid of him. And besides, what can be more abominable, than privately and under-hand to ruin another Man's Reputation! 'Tis not enough for an honest Man to avoid to be the Author of a Calumny, but he must also avoid spreading it, whereby he becomes himself guilty of the same. He that enters first of all into a Town to plunder it, does not commit more Disorders than those that follow him, and who set all in Flames.

In the thirteenth Chapter the Author treats of Vanity or Pride, that epidemical Disease which, without exception, has infected all Men. There are several Pretences whereby Men think to have a right to have a better Opinion of themselves than of others, such as Birth, Courage, Genius, Employments, a fine Shape, and the like: but these are frivolous Titles; and that Vice is so mean, that every body endeavours to shut his Eyes against it, and disguise it under another Name. But if you will try a Man, don't shew him the Respects that he thinks are due to him, and then you will soon perceive his Vanity and Pride.

Our Author recommends Sincerity in the sixteenth Chapter, and tells us, that our Words ought always to agree with our Thoughts and Actions. He owns that a Man may in some cases conceal Truth, but he maintains that it is never lawful to disguise it and tell a Lie.

Railery is not a little Vice, and a Man that takes the liberty to laugh at the Imperfections of other Men, is certainly an Enemy to his own Repose and Reputation, for he is no sooner gone out of a Company than they rail at him by a just Return. A Railer is but a Buffoon, and ought to be looked upon as a Disturber of the Publick Peace, when for the sake of a witty Jest (as he thinks it) he

he will part with all his Friends and Relations, and even with the Respect due to God and the Magistrates. Some to have the liberty of railing at others, begin by ridiculing themselves: but what can be more foolish than that, and would any Man that makes use of his Brains, buy so insipid a Liberty at such a rate?

The twentieth Chapter contains the Description of an honest Man. An honest Man, says he, is every where and at all times such, he is not liable to Caprichio's and Change, he is not ruled by Love, Ambition, or Covetousness; for were he govern'd sometimes by Passions, he would have only some good Intervals; his Probity must be unalterable, his Heart sensible to all Vertues, his Temper easy, and all his Actions must be attended with Civility and Modesty, which Vertues are inseparable from a great Soul.

Those who talk most of Honesty and Vertue, are not the most vertuous and honest Men for all that; 'tis on the contrary, generally speaking, an ill sign. A Man who is truly honest and vertuous does not proclaim it to the World, otherwise than as his Actions shew what he is: But when a Man talks perpetually of Honesty, Vertue and Religion, he gives sufficient grounds to suspect that he has some private Design to carry on.

The last Chapter concerns Friendship, and therein we are told how prudent we must be in the choice of a Friend, especially in the Age we live in, when Dissimulation is so common among Men. As this is a matter of the highest Concern, we must use all our Endeavours throughly to know the Man we design to make our Friend; and when we have discovered in him all the good Qualifications we may reasonably desire, we must use all possible means to cultivate and preserve his Friendship: For a true Friend is so rare a Treasure, that a Man may think himself happy if he can find one in the whole course of his Life.

Discours sur, &c. *A Treatise of the Royal Foundations made by Lewis XIV. upon account of Religion, Justice, Sciences, Arts, War and Trade. By Monsieur Richard. Paris 1695. In 12^o.*

THE Author has undertaken a great and large Work, having for the Subject of his Book all the Settlements made by the French King on the account of Religion, Justice, War, Sciences, Liberal and Mechanick Arts, and Commerce. Of these Foundations there are four which are the most remarkable, *viz.* A noble Hospital, where maimed Souldiers have their Maintenance, called *Les Invalides*. A Maintenance for a great many young Gentlemen, who are brought up and taught in many Cities of the Kingdom, design'd for Military Service. A Commonalty of Ladies, called the *Ladies of St. Lewis*, at *St. Cir*. And the Institution of a Military Order of Knights, under the Title of *St. Lewis*.

There are many Particulars in this Project concerning the Foundation of a Monastery of *Annonciades* at *Meulan*, and of the *Val de Grace* at *Paris*. These two Monasteries are two great Monuments of Queen *Ann* of *Austria's* Gratitude to God for this King's Birth, whom she obtained by Prayers many Years after her Marriage.

This Book is but a Project of a larger Work, which will contain several Volumes. In the first the Author intends to make a Dissertation upon *Academies* in general, and discover the Origine, Progress and Utility of the same: He will tell us also, which are the requisite Qualifications for an *Academician*, to fill up his place with Honour. Then he will make an Abridgment of the *French Academy's* History, and give an account of its Beginning and Progress: He will afterwards describe the Academies, which in imitation of that of *Paris*, are now settled at *Arles*, *Soissons*, *Nismes*, *Villefranche*, *Angers*, *Caen*, *Grenoble*, *Toulouse*, *Rouen*, and other Cities of the Kingdom; and tho he is Member of none of them, yet he promises to do his utmost Endeavours to raise their Glory,

as much as if he was bound to do it by the Grant of a Place, which, says he, is never bestowed but upon extraordinary Merit.

In the second Part of this first Volume, he designs to write the History of the Royal Academy of Sciences, and of Liberal and Mechanick Arts; he will describe the *Observatory*, and its use, and give an account of the Discoveries which are daily made to carry on Physicks and Mathematicks to Perfection.

He will add to this, the History of the Academies of Medals, Painting, Sculpture, and Architecture, and give a Description of *Versailles*, and other Royal Houses, with an account of what the King has done for the Schools of Law, Physick and Surgery, mentioning withal the Academies of Musick and Dancing. He will tell us the Names, Qualities, and Titles of the great Men, who have been and are still in these Academies. The Colleges and publick Libraries will make an end to this first Volume.

A Copy of a Letter written from Valognes in the Lower Normandy, taken out of the Paris Journal, November 21, 1695.

S I R,

I Don't doubt but you will hear with Joy, what we could not see without Astonishment. There were in our Neighbourhood some Remainders of old Buildings, which were unknown to us, and whereof Discovery is due to the Reverend Father *Dunod* of the Company of *Jesus*. Knowing that some Workmen digging the Ground had often found there Medals, he caused the Ground to be digg'd up and search'd to satisfy his Curiosity; and with the help of Monsieur *Foucault* Intendant of our Province, who has generously contributed towards the Charges of the same, he has discovered a *Theatre*, some *Baths*, a *Casting House*, a *Palace*, and the Ruins of an old *Wall*.

The Theatre which was covered with Earth and Trees, is quite whole, and may contain five or six thousand Men.

The

The Baths are builded after a fine Roman manner, where one may see yet some Vaults above sixty foot high, with Vessels for Bathing, a Furnace to warm the Water, Reservoirs to keep in the Water, and Aqueducts to carry it out.

In the Casting or Coining House there are a great many Furnaces with Bricks, Pipes, which are on the top round about supported with a *Mastick* Roman Work, a foot and a half thick. These Furnaces and Pipes which caused a Fire of Reverberation, give occasion to think that they did melt there Stones as well as Metals, there remaining still a great Stone, which is thought to have been melted there.

The Palace, which Father *Dunod* thinks to have been the Dwelling-place of the Governour sent by the Romans, is pav'd with a *Mastick* Work after the antient way, of different Figures, with some Aqueducts, Vessels; and there are several other remains of an old Building.

The Compass of the Wall is three hundred and seventy two foot without Towers, undermin'd on both sides, and overthrown upon its Foundations. In all these Places there were found a great many Medals of Gold, Silver and Brasses, some Urns, and other Antiquities, with abundance of Ashes and Coals.

Father *Dunod*'s Conjecture is, that these are the Remainders of an antient City of *Gauls*, and the Capital of those Nations who were called *Unelli*, mentioned by *Cesar*, and call'd *Crouciatinum* by *Ptolomey*, and *Alauna* by the Romans. 'Tis from that *Alauna*, as he thinks, that our Town of *Valognes* has received its Name, for it is builded in the Dale called *Vallis Alauna*; this is more probable than what Monsieur *de Valois* has written in his *Notitia*, viz. that it comes from *Valon* a Man's Name, which in the antient Language of the *Franks*, did signify *Good*.

The Theatre, the Baths, and the Coining-house induce Father *Dunod* to think that *Alauna* was the chief City of the upper *Armorica*; and this he confirms by its Extent, which is almost equal with that of *Roan*, as it is now adays, as far as he may judge by the remaining Walls, and the distance which is between the Theatre, the Baths, and the Coining-house.

Tho History tells us nothing, neither of the Foundation, nor of the Destruction of the antient City of *Alauna*, yet from the account we have of the Ravages committed by *Maximus* in *Armorica*,

morica, we have a sufficient ground to believe that *Alauna* was involved in the same Fate, seeing that the Medals which are found there, are of the Emperors till *Gratian*, under whose Reign *Maximus* did rebel, about the end of the fourth Century; and that there are none of the Emperors after him.

It is a strange thing, that neither antient Authors nor Tradition have mention'd this City, and this proves that it was destroyed before the *Barbarians* entred into *Gaul*.

The Theatre, which is still whole, is one of the most remarkable Circumstances; for we don't read that the Romans had built any other in *Gaul*, thinking perhaps, that the Inhabitants of those Countries were not genteel enough to relish the Pleasure of Tragedy, Comedy, Musick or Dancing, these Diversions being kept only for Grecians and Romans.

Sir, here you have what I intended to tell you of the rare Discovery of Father *Dunod*. I hope our Intendant, who loves Medals as well as other Monuments of Antiquity, and knows the Value of them, will cause a large Account of these to be publish'd, with the Plans of all the Works above-mentioned in this Letter.

Ex legibus Hebræorum forensibus contra Magiam, de Divinationibus Magicis, eaque occasione de virgula divina & divinatione nupera Jacobi Aymari Delphinatis, siccariorum & furum investigandorum causa factâ, Deo annuente, in inclita Argentoratensium Academia, præside D. Johanne Joachimo Zentgravio D. Philos. P. P. ordinario, respondebit Johannes Georgius le Comte Maii, An. 1694. In 4°. Argent.

I Have given you in my Letters N° 3. an account of three Positions maintain'd at *Strasburgh*, concerning the *summum bonum*, and now I shall speak to you of a Thesis maintain'd in that City, concerning the Prohibitions made in the Old Testament against Southsaying.

It

It is certain God did forbid the Jews to consult the Southsayers, and to observe neither Times, Augurs nor Dreams, as we read in the 15th Chapter of *Leviticus*, and in the 18th of *Deuteronomy*.

This Prohibition is generally extended to all unlawful ways of discovering what is hidden to us. Whence the Author of the Thesis draws this Consequence, That the ways of discovering hidden things, in which there is no Impiety, Superstition, neither Dealings or Covenant directly or indirectly with the Devil, are neither unlawful, nor forbidden by the Law of God. Such are all things which may be known by Natural Causes, and way of Revelation.

He pretends that the Interpretation of Dreams is not absolutely forbidden, because they proceed often from the Temper, and may be useful to discover the Quality of the same, and sometimes to know Mens Manners and Customs. Therefore *Plutarch* says, that every one may know the Progress he has made in Vertue, if during his Sleep no Representation contrary to Honesty is presented to his Fancy.

Then he tells us, that the antient Law did not forbid the Jews all sorts of Presages. The Death of the Egyptian who was killed by *Moses*, was an Omen that the *Israelites* should be delivered by him out of the Land of *Egypt*, tho the *Israelites* did not understand it, *Acts* 7. The fighting of *Jacob* and *Esau* in their Mother's Womb, was an Omen of their future Quarrel about their Birth-right. When *Samuel's* Mantle rent, *Saul* holding it fast, it was an Omen which God gave that Prince, that his Kingdom should be divided.

There are other Presages that God sends in another way, which are discovered by the Light of Reason, and serve sometimes to revive the Spirits and Hopes of whole Nations in the most eminent Dangers. A little before the Fight of *Salankemen* began, some frightened Horses did run away from the Turkish Camp, and got into that of the Germans, who took this Accident for an Omen that they should get the Victory.

The Author asks whether Physiognomy and Chyromancy are contain'd under this Prohibition? and allows that there may be some Abuses in what is practised to discover, by the Inspection of the Face or the Hand, what will befall a Man, and owns that whatever we know by these ways is always doubtful; yet he thinks,

thinks that the Disposition of the Body denotes often the Inclinations of the Mind, and cites upon this matter *Delrio*, who says, That a Man who is like some Animal, may be suspected to be obnoxious to the same Vices to which that Animal is inclin'd; that those who have little Eyes, are commonly envious, as Apes; and those that have great ones are stupid, as Oxen and Asses.

Tho these ways of knowing future things be lawful; yet such ways as were practised by the most part of the Nations that did inhabit about *Judea*, by Dealings with the Devil, are abominable. The *Egyptians*, *Syrians*, *Phenicians*, *Sabeans* and *Chaldeans* did consult their Domestick Divinities in doubtful Cases; and *R. Abenezra* says, that *Rachel* stole away her Father *Laban's* Gods, lest they should discover to him *Jacob* and his Family's Flight, and which way he went.

St. Cyprian confesses he does not know any other Cause of Magick Operations but the Devil, as one may see in his Book of the Vanity of Idols. *Hi ergo spiritus sub statuis atque imaginibus consecratis delitescunt. Hi afflatu suo vatum pectora, extorum fibras animant, avium volatus gubernant, sortes regunt, oracula efficiunt, falsa veris semper involvunt.*

At the end of this Thesis, the Author discusses what was publish'd some Years ago about the Divining Wand, by which *James Aymar* did discover Springs, hidden Treasures, and Persons guilty of Robbery and private Murder.

Romæ antiquæ Notitia : Or the Antiquities of Rome, in two Parts. 1. A short History of the Rise, Progress and Decay of the Commonwealth. 2. A Description of the City; an Account of the Religion, Civil Government, and Art of War; with the remarkable Customs and Ceremonies publick and private; with Copper Cuts of the principal Buildings. To which are prefix'd two Essays, concerning the Roman Learning, and the Roman Education. By Basil Kennet of C. C. C. Oxon. Dedicated to his Highness the Duke of Gloucester. London, printed for Abel Swall and T. Child at the Unicorn at the West-end of St. Paul's Church Yard. 1695.

TH O there have been many Treatises already publish'd on this Subject, yet the same is of so vast Extent, that there is always something new to be said. *Rosinus* and *Godwin*, the two Authors most in request for this sort of Knowledg, have omitted many considerable things, and so slightly handled some others, that they wanted a Supplement. The learned Author of this Work having observed their Defects, has spar'd nothing to give us a perfect Account of the Antiquities of *Rome*, and has followed the most celebrated Authors that have written before him, as *Lipsius*, *Kirchman*, *Brerewood*, *Manutius*, *Ferrarius*, *Sigonius*, *Scaliger*, *Casaubon*, and others.

Would all Authors, like this, give an account of their Design in the Title Page of their Books, it would save a great deal of trouble to Journalists: for therein you may see that the first part of this Work contains a short History of the Rise of the Roman Commonwealth, how and by what means the Romans obtain'd the
Empire

Empire of the World ; and lastly, how they lost it. In the second Part, the Author gives a Description of the City of *Rome*, and an account of the Religion, Government both Civil and Military, Customs and Ceremonies of the Romans. But as the two Essays he has prefixed are very elaborate Pieces, and new, I shall make some Abstracts out of them.

Whoever will consider the strange beginning of *Rome*, and the Character of its first Inhabitants, will think it no wonder that the Romans have been for a long time utterly averse to any thing that was polite and agreeable. That Aversion made part of their Politics ; and the only Study in request amongst them, was the Study of War and Government. They continued so long under that Savage Disposition, that *Virgil* himself, tho living in the Reign of *Augustus*, is forced to own that they were inferiour to other Nations in Arts and Sciences, except in the Arts of Government and War, which he gives as the distinguishing Excellencies of his Country-men in these admirable Verses.

*Excudent alii spirantia mollius Æra,
Credo equidem: vivos ducent de marmore vultus ;
Orabunt causas melius ; Cœliq; meatus
Describent radio, & surgentia Sydera dicent :
Tu regere Imperio Populos Romanos memento :
Hæ tibi erunt Artes, Pacique imponere morem :
Parcere subjectis, & debellare superbos.*

The Romans continued under Aversion to Learning till the Year of *Rome* 553, that the Ambition of *Philip* of *Macedon* gave them an opportunity to get footing into *Greece* ; but the Studies of Philosophy and Rhetorick never had any tolerable Progress till the Arrival of the *Achaians*, who being dispersed in several parts of *Italy*, spread every where the Love of Learning. The famous *Polybius* had many Disciples at *Rome*, and the Roman Youth shew'd such a Passion for Sciences, that the Senate was forced to banish Philosophers out of *Rome*, lest Study should enervate the Courage of the People. But some time after the *Athenians* having sent *Carneados*, *Diogenes* the Stoick, and *Critolans* in Ambassy to *Rome*, who were all great Philosophers, the Romans were very eager after Philosophy ; and tho those Ambassadors were quickly sent

away by the Advice of old *Cato* the Censor, they left in the young Gentlemen so happy an Inclination to Philosophy and good Letters, that they grew more every day enamour'd with Study. *Cato* himself who was used to say, that the Romans would certainly be destroy'd when they began once to be infected with Greek, afterwards alter'd his Mind, and by a surprising Change he himself learned the Greek Tongue in his old Age.

Learning and Courage were no longer thought incompatible, after *Scipio*, that Terror of *Carthage*, had shown himself a Favourer of Learning. *Panatinus* the Stoick, *Polybius* and *Terence* were his Bosom Friends, and the constant Companions of his Expeditions.

Authors will have the Destruction of *Carthage*, and the Reduction of *Greece*, which happen'd at the same time, to be the Conclusion of the highest pitch of the Roman Grandure; but whatever it be, it was but then that they got any real Title to the Empire of Science. The Tide of Learning and Humanity, says our Author, ran every day with greater force, and after the famous *Cato*, scarce met with any to oppose it; and between this Period and the Death of *Augustus*, the Romans can boast to have had amongst them Poets, Orators, and Philosophers, that came nothing short, or at least very little, of the most fam'd among the Grecians.

Augustus being dead, the Roman Muses as well as the Eagles stoop'd from their former height, which is ascribed to several Causes. Some attribute it to the loss of their Liberty, and the Subversion of their old Government, which allow'd a greater Latitude and Freedom of speaking than they enjoy'd under their Emperors; and some others to the new Scheme of Politicks introduced by *Tiberius* and his Successors, who began to act what the *Tarquins* would have been asham'd of, and corrupted Learning as well as Manners and Discipline, beyond any hope of Recovery. 'Tis true, that under *Vespasian*, *Titus*, *Domitian* and *Trajan*, great Essays were made to revive Learning, and now and then stept up an extraordinary Genius, that in spite of the Age he lived in, raised himself as high, if not above the Antients; but he resembled a glimmering Taper, to use the word of my Author, which casts a double Light when it is just on the Point of expiring: for soon after *Trajan's* time, the continual Irruptions of the Northern Nations, like a mighty Torrent, swept every thing

thing before them, and frightened away Learning in such a manner, that the Romans forgot to speak their own Tongue. 'Tis true that their Affectation of incorporating so many Greek Words and Phrases, a Vanity complain'd of by *Juvenal*, contributed very much to the Corruption of their Stile, which would not have happened so, had they, after *Tully's* Example, admitted no foreign Words but upon a great necessity, and writ them in *Greek*, and not in Latin Characters.

The second Essay treats of the Roman Education. 'Tis certain we owe our good or bad Inclinations to our Education, and therefore the best Law-givers have thought it their chiefest Work to prescribe Rules for the early Institution of Youth. The Indian *Brachmans*, says Sir *William Temple*, had a strain beyond all the Wits of *Greece*, beginning their Care of Mankind even before the Birth, and employing much Thought and Diligence about the Diet and Entertainment of their breeding Women, so far as to furnish them with pleasant Imaginations, to compose their Minds and their Sleep with the best Temper, during the time that they carried their Burden. This Precaution was grounded upon the Principles of true Philosophy, and was very well worthy of Imitation.

Numa indeed in his Settlement of the Roman State omitted to provide Rules for the Education of Children, for which he is severely rebuked by *Plutarch*; and this is the reason that the Roman People continued for some time under a wild Fierceness: but in the rising Ages of *Rome*, while their Primitive Vertue and Integrity flourish'd with their Arms, the training up of Youth was look'd on as a sacred Duty, and they thought themselves in the highest manner oblig'd to leave fit Successors to the Empire of the World. That Application lasted as long as their Commonwealth; for soon after Debauchery became so general, that it is no wonder that vicious Parents should not care to give a vertuous Education to their Children. *Quintilian* or *Tacitus* in the Dialogue *de Oratoribus*, give so excellent an account of the old and modern way of breeding used by the Romans, that I'll transcribe it here from our Author.

" As soon as the Child was born, he was not given in Charge
 " to an hired Nurse to live with her in some pitiful Hole that
 " served for her Lodgings, but was brought up in the Lap and
 " Bosom

“ Bosom of the Mother, who reckoned it among her chief Com-
 “ mendations to keep the House, and to wait on the Children.
 “ Some ancient Matron was pitch’d on out of the Neighbours,
 “ whose Life and Manners render’d her worthy of that Office, to
 “ whose Care the Children of every Family were committed; be-
 “ fore whom it was reckon’d the most heinous thing in the
 “ World to *speak an ill Word, or do an ill Action*. Nor had she an
 “ Eye only on their Instruction, and the Business they were to
 “ follow, but with an equal Modesty and Gravity she regulated
 “ their very Divertisements and Recreations. Thus *Cornelia*,
 “ *Aurelia* and *Attia*, Mothers to the *Grachi*, *Julius Caesar* and
 “ *Augustus*, are reported to have undertaken the Office of Gover-
 “ nesses, and to have employ’d themselves in the Education of
 “ Noble-mens Children. The Strictness and Severity of such an
 “ Institution had this very good Design, that the Mind being thus
 “ preserv’d in its Primitive Innocence and Integrity, and not de-
 “ bauched by ill Custom, or ill Example, might apply himself
 “ with the greatest Willingness to the Liberal Arts, and embrace
 “ them with all its Powers and Faculties. That whether it was
 “ particularly inclin’d either to the Profession of Arms, or to the
 “ understanding of the Law, or to the Practice of Eloquence, it
 “ might make that its only business, and greedily drink in the
 “ whole Knowledg of the beloved Study.

“ But now (this is the Reverse of the Medal) the young In-
 “ fant is given in Charge to some poor Grecian Wench, and one
 “ or two of the serving-Men perhaps are join’d in the Com-
 “ mission, generally the meanest and most ill-bred of the whole
 “ Pack, and such as are unfit for any serious Business. From the
 “ Stories and Tales of such fine Companions, the soft and flexible
 “ Nature must take its first Impressions and Bent. Over the whole
 “ Family there is not the least Care taken of what is said or done
 “ before the Child; while the very Parents instead of inuring
 “ their dear little Ones to Vertue and Modesty, on the contrary
 “ accustom them to Licentiousness and Wantonness, the natural
 “ Result of which is a settled Impudence, and a Contempt of those
 “ very Parents, and every body else.

Whoever considers these two different ways of Education, will
 not wonder that the Romans have been the Masters of the World
 as long as they have practis’d the first, and that they should have
 ceased

ceased to be such as soon as they were so far degenerated from the Vertue of their Ancestors, as to practise the second.

It is to be observed that the great Care of the old Romans for the Education of their Youth was voluntary and not commanded by publick Laws, which ought to put to the Blush the Christians of this Age, who are so remiss in that Duty. 'Tis from that Negligence that comes the Depravity of Manners, and 'tis the want of Education that makes us so different from the Primitive Christians, whose vertuous Life was admired even by their Enemies.

*Ætas parentum pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.*

This I think sufficient to give you an Idea of the Education of the Romans. I refer you for Particulars to our Author, who, in my opinion, has handled that Subject better than any had done before.

The first Part of this Book contains seven Chapters, the first whereof treats of the building of the City, and the other six give an account of the Roman Affairs since the beginning of that State, to the taking of *Rome* by *Odoacer*, and the Ruine of the Western Empire, successively under the Government of Kings, Consuls and Emperors.

The second Part is divided into five Books, and the first Book into several Chapters, containing a Description of the City of *Rome*, of its publick Buildings, as Temples, Theaters, Amphitheaters, Circo's, Naumachiæ, and Gates, Bridges, Bagnio's, Aqueducts, *Cloacæ*, and publick ways; and an account of the Division of the City into Tribes and Regions.

The second Book treats of the Religion and Morality of the Romans, of their Priests, Sacrifices, and the manner of doing of them, Divisions of Days and Years, and of their most remarkable Festivals.

The subject Matter of the third Book is the Civil Government of the Romans, wherein we have an account of the general Divisions of the People, of the Senate, of Magistrates, as Consuls, Dictator, Tribunes, Pretors, Censors, &c. of the *Comitia*, Judgment, and Roman Laws.

The

The Author treats in his fourth Book of the Roman Art of War, of their Horse and Foot, the Order of the Roman Army drawn up in Battalia, of their Ensigns, Colours, Word in Engagements, Musick, Form and Division of their Camp, Military Rewards, Crowns and Triumphs, of their Engines made use of in their Sieges; and lastly, of their Method of treating the Nations they conquer'd, with the Constitution of the *Coloniae*, *Municipia*, *Præfectura*, and Provinces.

The fifth and last Part treats of the Miscellaneous Customs of the Romans, of their publick and private Sports and Games, of the Gladiators, Tragedy and Comedy, and Shows of wild Beasts, of the sacred Votive and Funeral Games, of their Apparel, of the Solemnities of their Marriage and Funerals, concluding with an account of their Names and Money.

The whole Book is full of Quotations, but the Author gives us the Translation of the same, a thing which was mightily wanting in *Godwin*.

I need not recommend to you the usefulness of this Work, especially after the account I gave you in my last of the large Book of *Grevius* on the same Subject, of which this may be look'd upon as a good Abridgment. There is a popular Prejudice against this sort of Books which ought to be removed. People think that they are only fit for Youth, and Men grown to Years scorn in a manner to read them: but this is a great mistake, and 'tis no wonder to see many Men, tho pretending to be Scholars, at a stand in reading the Latin Authors, for want of a due Information of the Roman Laws and Customs, which they might learn in this Book.

Ferrandi

Ferrandi Imperati Neapolitani Historiæ Naturalis lib. xxix. accesserunt nonnullæ Johannis Mariæ Ferro adnotationes ad librum vigesimum octavum. Nunc primum ex Italica in Linguam conversa Latinam, cum Indice locupletissimo. In 4°. Cologne 1695.

THE bare Title of this Book is sufficient of it self to recommend it to the perusal of all Lovers of Learning; for what can be more entertaining and useful than Natural History? This Treatise may be divided into three Parts, the first whereof treats of Physicks, the second of Philosophical Physick, and the third of Chymistry.

The Author begins with the Examination of Elementary Bodies, then of mixt and compound Bodies, and to make his Work more useful, he reduces his Speculations to Practice. Thus for Example, having spoken of the Earth, he considers its various Uses for Husbandry, Architecture, Casting, Moulding, Painting, Dying and Physick; the Earth affording its Juice for Corn and Fruit, its Stones to Architects, its own Substance to Founders to make Moulds, its Colours to Painters and Dyers, and several Remedies to Physicians. The first five Books treat of those various Uses, and therein the Author gives us many Instructions to know the Nature and Propriety of the Earth, its various degrees of Fertility, and of what quality must the Clay be to make good Bricks, and the like: and lastly, we find here an account of the most famous Places for Plaisters and Cements.

The Author treats in the second place of the Nature of Water, of its various Uses in Physick, of the Origine of Rivers and Fountains, and of the Causes of the Saltness of the Sea. This Inquiry takes up the sixth and seventh Books.

The 8th and 9th treat of the Air, and of the Impressions it makes on the Bodies of Animals, of the Causes of the Wind, and of the formation of Rain, Snow, Dew, and Hail.

The 10th, 11th and 12th Books concern the Nature and various Proprieties of Fire, how it is generated and fed in subterraneous Cavities; the surprizing Effects of Fire and Light, and the Colours, Figures and other Phenomena's it produces in the Air: and lastly, what are the Properties of Heat and Cold.

The following Books to the 21st, treat of salt Minerals, of the many kinds of terrestrial *Ear*, of Metals, Metallick Veins, and of their experimental Preparation, with the way of extracting Metals out of their Veins, and separating Gold and Silver from Lead, Copper, or Iron, and of all other things relating to Metals and Minerals.

In the 21st Book the Author discourses of Philosophical Physick, of the Transmutation of Metals, of their *Tinctures*, and in general of all other things included by Chymists under the Denominations of *great and little Work*.

The following Books to the 27th, treat of the Generation of Stones, of the Value of those called Precious, as Diamonds, Rubies, &c. of the various Configuration and Consistency of Stones, and in particular of those that come from Metals, and in which there are some Remains of their Metallick Substance.

The Marine Vegetables make the subject Matter of the 27th Book, and the 28th treats of Plants, and of some Animals, whereof the Nature and Proprieties were not well known before the time of *Ferrandus Imperatus*, the Author of this Book. This inquisitive Man died many Years ago, and this Translation has been made from the second Edition of his Book, which was printed about 15 Years ago. The Remarks mentioned in the Title Page were made by *John Ferro*, a learned Apothecary, and they have much illustrated the 28th Chapter.

There are in the Book, but especially towards the end, several Cuts representing the Stones, Plants, and Animals, of which the Author gives the Description.

An Abstract of a Letter.

A Young Gentleman of *Vienna* being in Love with a Gentlewoman, procured her a Place near her Imperial Majesty; but afterwards she proved ungrateful to him, at which that unhappy Lover was so much concern'd, that he fell into a Lethargick Phrensy, of which he died two Months and a half after. *During the time of his Sickness he never took any Nourishment but only some Spring-water, which he called for from time to time;* and it is observable, he never spoke a word upon any other occasion, being always without any Motion, and his Eyes shut. The Physicians were all that while about him, and these Particulars I have from one of them; for was not the Fact well attested I would not give Credit to it, nor trouble you with this Letter. He was taken ill about Easter-Eve as he was coming out of a Church, and lost on a sudden all his Motion, and died on the 13th of *June* last. 'Tis true his Body was then very attenuate and lean.

This is a very extraordinary thing, but there are some Examples that come very near to it. Not long ago a distracted Fellow in the *Bedlam* of *Harlem*, resolved to fast forty days as our Saviour did, and perform'd his Design without taking any other thing than the Smoak of Tobacco, and some Water from time to time to wash his Mouth; and when the forty days were expired, he eat as heartily as before, &c.

I sent you some time ago a Poem on the taking of *Namur*, and here is an Anagram on the same Subject, with a Latin Distich, of which you may take notice if you please.

Anagramma.

N A M U R, U R N A M.

*Olim Namur eram, Batavus me vertit in Urnam,
In qua tot Galli membra sepulta jacent.*

H h h h 2

An

An Account of the Glandula Lachrymalis, and the nature of Tears, in a Letter a Friend.

S I R,

I Have not sufficient time to give a fair Abstract of such Observations as I made upon the *Glandula Lachrymalis*, which according to the general Account, is seated in the great *Canthus*, or corner of the Eye next to the Nose. What I can say at present, is, That whilst I was making my Experiments, I found it was no *Glandula*, as People believe to this day, 'tis a Body made up of a Membrane and a Cartilage; the Membrane is somewhat fleshy, and of the same nature with those that are seated at the Orifice of the Salivary Vessels; it hath two *Ductus* which the Tears run through: Those *Ductus* have their beginning in the superiour and internal part of the *Glandula Lachrymalis*, where it toucheth the Eye, and they terminate in the Lachrymal Orifice, which is within the *Orbita* of the Eye, where they unite into one Channel, which having a Passage out of the *Orbita*-bone, doth terminate with a visible Orifice about the extreme Parts of the Nostrils.

Concerning Tears I have, at your Desire, read over and over what hath been written upon that Subject by your great Men *Plempius* and *Aquapendente*: But to tell you the truth, they pleased me but very little. *Aquapendente* writeth prolixly upon that Subject, whereof I will give you a short Narration.

1. He endeavoureth to perswade us, that Tears are an Excrement of the third Digestion, because his Opinion is, that any fluid Matter (except the Blood) that issueth out of our Bodies, is an Excrement.

2. He examineth what part it is that is apt to produce such an Excrement, and he thinks that it is the Eyes: for Nature being able to discharge the Excrements of the Brain through proper ways, viz. through the Mouth and Nostrils, it is not likely that the Eyes should be subservient to the same purpose. However, he saith, that when the Brain is extreemly full of Excrementitious Matter,

Matter, then some part thereof is sent to the Eyes, where it mixeth with the Tears, and then, saith he, the Tears are thick and viscus, which doth not to come to pass in ordinary Cases. But because the third Digestion hath a twofold Excrement, the one subtile and the other thick, therefore he believeth that the black and viscous Substance, which is adherent to the *Uvea*, and to the *Membrana Choroides*, is the thickest Excrement of the Eye, and that the Tears are the subtile Excrement thereof.

3. The Tears do continually spring up and gather together (if we may believe him) within the Fat and the Glands, which are of a soft and spongy Consistency, where therefore he holds that Tears do get in as Water into a Sponge. Afterwards he telleth us how Tears run out, when their Cisterns suffer some Dilatation or Contraction: For Example, the rubbing of ones Eyes, the cold Air, the Wind, Sorrow and Pain, do fetch out Tears, by pressing the Eye; when on the contrary, Heat, Laughing, a Fever, Anger, &c. do occasion Tears by dilating the Passages.

Plempius in his *Ophthalmography* is of a much different Opinion, for he assureth that Tears are an Excrement of the Brain and not of the Eyes; for the Eye doth not require so much Nourishment as is required for the producing of such a quantity of Excrementitious Matter or Tears, as are sometime seen to run out in a very short time: Furthermore, that the Glands and Fat which *Aquapendente* would have to be so many Cisterns to contain the Matter for Tears, are not capable of holding above four, five, or six drops of Liquid, whence he concludeth that Tears are an Excrement of the Brain.

But for my part, I am no ways perswaded, that Tears should be an Excrement, whether of the Eyes, or else the Brain: for if they be not an Excrement of the Eyes because they are of so small a Volume, as *Plempius* argueth, my Opinion is, that neither are they of the Brain; for Tears are sometimes so plentiful, that the Brain it self would not be sufficient to produce them nor to hold them, as *Plempius* himself doth acknowledg it; *at ex oculis quanti Lachrymarum rivi, tanti interdum ut vix cerebrum ipsum, nedum oculus sufficere videatur.* From *Aquapendente* and *Plempius* arguing, I draw very strong Inferences against them; and furthermore, I have this to oppose them.

1. Every body doth agree, that what remaineth of the nourishing Juice after it hath been distributed through the Body, and every part hath received its Portion for its Nourishment; I say it is agreed, that the remaining Part, which is the Excrementitious Part of the third Digestion, doth evaporate and exhale by insensible Transpiration.

2. 'Tis certain that the Body must of necessity discharge it self from time to time of all sensible Excrement, else it must be burdened with it, and that the want of Excretion is always caused by some Obstructions or Sicknefs; which being true, it followeth that the healthiest Body must shed Tears now and then, to keep his Health, or else he should find himself indisposed from time to time, in case he did not cry; but I have never heard of such a Distemper in my Life.

3. The quantity of Excrement, which every part of the Body doth yield, ought to be proportionable to the bigness of that part from whence it proceeds, and answerable to the quantity of Nourishment which it requireth. But Tears commonly have not that Proportion; for in great and acute Pains one may shed four Ounces of Tears, as may be guessed at by the number of Handkerchiefs that have been wetted. Now there is required at least ten times the quantity of Nourishment to produce four Ounces of Excrement, since the Nourishment of the last Digestion is already so pure and defecate, that it cannot yield much Excrement: And it is not probable that the Brain is capable in twelve Hours time to take up forty Ounces of pure and clean Nourishment, (much less the Eyes) and therefore it cannot in that space of time afford four Ounces of Excrement. Some body perhaps will say, that this quantity of Excrement was already stored up in the Eyes, or else in the Brain, and had been so for a good while: But where is the Cistern that is big enough to hold such a vast quantity of Tears? The Fat of the Eye, tho soft and of a rare texture, doth not however suck up any Moisture like a Sponge, as *Fabricius ab Aquapendeme* believeth; for Fat and watery Liquors are so contrary to one another, that instead of mixing, they drive one another asunder, and separate; and tho they were able to subsist in a Mixture together, yet the Fat and the Glands of the Eye can never contain one Dragma of Water. Moreover, if you examine the Eyes by Anatomy, you will never find one drop of watery Humour about them,

them, nay, there is not the least Appearance that there ever was any.

As for the Brain, tho there be in it several Cavities which are called Ventricles, no Liquor is to be found in them; for if any Liquor cometh into them, it runneth out immediately through the *Infundibulum*, which is seated within the Basis of the Brain; which is the reason that commonly no Water is to be found in the Ventricles of the Brain: But if sometimes Water is found in them, none doubts but that the same Water so gathered and retained within the Ventricles hath been the occasion of the Death of the Person whose Head hath been opened. But in short, *Plempius* would oblige us, if he would shew us the ways through which the Tears run from the Brain to the Eyes.

4. The Excrement of Digestions is commonly the grossest and thickest part of what hath been concocted: Wherefore Tears ought not to come under the Denomination of an Excrement, since they are so clear and so limpid.

After having shewn that the Tears are no Excrement, I will endeavour to discover what they really are; and to compass my end, I must carefully examine whence they proceed, and what Matter they are made of.

It appears visibly that the Tears do come upon the Globe of the Eye, through certain small Orifices which are placed on the internal Tunic of the superiour *Palpebra* on the side of the lesser Angle, under its *Farse*: for if you introduce into those Orifices some Hogs Bristles, you will find them run through so many *Ductus* or small Channels which reach to the *Glandula Innominata*, seated in the upper and lateral part of the *Palpebra*. There are five sorts of Vessels that insert in that Gland, viz. a Nerve, a Vein, an Artery, an Excretory Vessel, and most probably a Lymphatick Vessel, which hath not been perceived as yet, because of its smallness. Amongst these Vessels, two bring on, and two carry off. The Nerve doth bring on, not only the Animal Spirit, but also the nervous Juice; the Artery brings in the Blood, with the vital Spirit: the Vein carrieth off the Blood, and the Lymphatick Vessel the clear and watery Humour, called *Lympha* by the Modern Physicians. The Separation of the Blood from the *Lympha* is performed in the Gland, where neither of these two Liquors stayeth long; and if Nature has need of the *Lympha* to defend the Eye from

rom things offensive, as Dust, Smoke, Heat, Cold and Pain ; or else to discover some Passion of the Soul by shedding of Tears, which happeneth when one is sorrowful, angry, &c. then this *Lympha* is sent to the Eyes by the Excretory Vessels. If the Cause of Tears lasteth long, then Nature, seeing that Tears are not sufficient, doth send as a Supply the Nourishment belonging to the part ; which Liquor receiving an alteration becometh thick, and against the Intention of Nature, it increases the Indisposition instead of curing it : like the Troops which a Prince doth send into some of his Provinces, to hinder an Invasion from his Neighbours ; for the Souldiers sometimes, against the Intention of their Prince, do more Mischief than the Enemy himself would, had he made an Incurfion.

This *Lympha* is moved to the Eyes by the *insite* Spirits of the Eyes, when join'd with the Animal Spirits, that are communicated through the Nerve which inserts it self in the *Glandula Innominata*. This same Nerve being part of the fifth pair, according to the Computation of some Moderns, doth communicate with the Parts wherein the Motion of Passions is perform'd ; for it is from this Nerve that arises the intercostal Nerve which joineth with the *par Vagum*, which *par Vagum* doth distribute it self through all the Parts where Passions have their Stage, as *Willis* hath well observed in his Anatomy of the Brain. From thence it cometh to pass that this Gland being moved and stirr'd by Man's various Passions, it doth press Tears forward, and maketh them flow out of the Eyes.

A Catalogue of Books lately printed at London.

A *Ugusta Lacrymans*: A Funeral Tear to the Memory of the worthy and honoured *Michael Godfrey, Esq;* late Deputy Governour of the Royal Bank of *England*, unfortunately slain by a Cannon Ball near his Majesty's Person, in the Trenches at the Siege of *Namur*. By *E. Settle*.

An Epitollary Poem to *N. Tate, Esq;* and Poet Laureat to his Majesty, occasioned by the taking of *Namur*. By *Mr. Pitts*. Both sold by *Rich. Baldwin*, 1696.

A Sermon preach'd before the King at *St. James's, Octob. 13. 1695*. By *Edw. Pelling, D. D.* London, printed for *W. Rogers*, 1695.

Reflections on a Libel lately printed, entituled, *The Charge of Socinianism against Dr. Tillotson considered, &c.* for *Rich. Chiswell*.

The Church's Request to all her faithful Sons and Children. By *Digby Eull, M. A.* and late Rector of *Sheldon* in *Warwickshire*. Printed, and sold by *J. Whitlock* near *Stationers Hall*, 1695.

A Vindication of the Reasonableness of Christianity, &c. from *Mr. Edwards* Reflections. Printed for *A. and J. Churchill*, 1695.

The foolish Abuse and wise Use of Riches. A Sermon preach'd in the Parish-Church of *Bromsgrove* in *Worcestershire*, May 1, 1695. upon occasion of Charity given to that Place, by *Sir Thomas Cookes* of *Bentley, Bar.* By *W. Talbot D. D.* Printed for *Tho. Bennet*.

Hora Subsecivæ; or some Long Vacation-Hours redeemed for the discovery of the true *Sal Volatile Oleosum* of the Philosophers, now happily regain'd to the *Materia Medica*: by *T. Byfield*, Fellow of Physicians-Colledg in *Dublin*.

The Royal Progress; or a Diary of the King's Journey, from his Majesty's setting out from *Kensington*, till his Return. By a Person of Quality. Sold by *J. Whitlock*, 1695.

Two Sermons preach'd before the condemned Criminals at *Newgate*, 1695. By *B. Crooke, M. A.* printed for *Benj. Tock*, 1695.

A Letter from a Member of Parliament in *Scotland*, to his Friend in *London*, concerning their late Act for establishing a Company trading to *Africa* and the *Indies*.

A Report containing an Essay for the Amendment of the Silver Coin. Printed by *Charles Bill*, and the Executrix of *T. Newcomb*.

A Letter from an English Merchant at *Amsterdam* to his Friend at *London*, concerning the Trade and Coin of *England*.

Some Thoughts concerning the better Security of our Trade and Navigation, and carrying on the War against *France* more effectually, humbly offered to Consideration.

The

A Catalogue of Books lately published.

The inhuman Cardinal, or Innocence betray'd : A Novel written by a Gentleman. For the Entertainment of the Sex : Printed for S. Harding and R. Wilkin, 1696.

Some Remarks on a Report concerning an Essay for the Amendment of the Silver Coin, printed for J. Whitlock, 1695.

A Discourse of the general Notions of Money, Trade and Exchanges, as they stand in relation each to other, attempted by way of Aphorisms : wherein also some Thoughts are suggested for the redeeming the Abuses of our Money : By a Merchant.

A Letter to a Friend concerning a late Pamphlet, intituled, *Anglia Tutamen*, or the Safety of *England*.

Albion Rediviva ; in a Poem to his Majesty of his happy Success. By Charles Whitworth, Printed for Jacob Tonson, 1695.

A Sermon preach'd at the Parish-Church of St. Martins Ludgate, Sept. 12, 1695. before the incorporated Society of Apothecaries of *London*. By W. B. Minister of St. Catherine Cree-Church. Published at the Request of the Society. Printed for Rich. Parker.

The Truth of the holy Scriptures. A Sermon preach'd at St. Martins in the Fields, April 1, 1695. being the fourth of the Lecture for this present Year, founded by the Hon. Robert Boyle, Esq; by John Williams, D. D. printed for R. Chiswell and T. Cockerill.

Considerations requiring greater Care for Trade in *England*, and some Expedients proposed. Printed for S. Crouch, 1695.

The Proposal for the raising of the Silver Coin of *England*, from 60 Pence in the Ounce to 75 Pence, considered ; with the Consequences thereof. Printed for R. Cumberland, 1696.

The Alteration of the Coin, with a feasible Method to do it, proposed to both Houses of Parliament. To which is annexed a Projection or Scheme of reasonable Terms for establishing a firm and general Peace in *Europe*. By T. Houghton. Sold by R. Baldwin.

An Exhortation to trust in God. By D. Bull. Sold by J. Whitlock.

An Abstract of the Consultations and Debates between the French King and his Council concerning the new Coin and Coinage that is to be made in *England* ; privately sent by a Friend of the Confederates from the French Court to his Brother at *Brussels*.

A Proposal for supplying his Majesty with Twelve hundred thousand Pounds, by mending the Coin, and yet preserve the antient Standard of the Kingdom. By a Gentleman. Sold by J. Whitlock.